

## IMPLEMENTATION OF RELIGIOUS MODERATION VALUES IN THE ISLAMIC RELIGIOUS EDUCATION CURRICULUM AT MADRASAH ALIYAH SAMUDERA PASAI MADANI ACEH BESAR

Miswar<sup>1</sup>, and Addar Quthni<sup>2</sup>

<sup>1,2</sup> Islamic College (STAI) Tgk Chik Pante Kulu Banda Aceh, Indonesia

### Corresponding Author:

Miswar,

Islamic Religious Education Study Programme, Tgk Chik Pante Kulu Islamic College (STAI) Banda Aceh.

Email: miswar@staipantekulu.ac.id

### Article Info

Received:

Revised:

Accepted:

Online Version:

### Abstract

Guidance for students in understanding religious moderation has been implemented in various ways at the Samudera Pasai Madani Islamic Senior High School in Aceh Besar. This is done through extracurricular activities at the school and also through internalization in Islamic Religious Education (IRE) subjects. The approach of this research is to use qualitative methods. This research is included in the field research category. The type of qualitative method used is descriptive qualitative with a case study approach. The primary data sources in this study are Islamic Religious Education Teachers, Students and Curriculum Representatives of Madrasah Aliyah. The results of the study show that 1). The method of Islamic Religious Education Teachers in implementing the values of religious moderation in the Islamic religious education curriculum at Madrasah Aliyah Samudera Pasai Madani Aceh Besar is through innovative teaching methods such as discussions, case studies, and project-based learning. This is effective in forming the character of students who are moderate, tolerant, and open to diversity, despite challenges related to the social backgrounds and religious understanding of students who are diverse. 2). The form of implication of Islamic Religious Education Teachers in implementing the values of religious moderation in the Islamic religious education curriculum at Madrasah Aliyah Samudera Pasai Madani Aceh Besar is through learning activities and character building. The integration of teaching materials, habituation of moderate attitudes, and extracurricular activities has succeeded in increasing students' understanding of tolerance and harmony.

**Keywords:** Curriculum, Islamic Religious Education, Religious Moderation



© 2025 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

Journal Homepage

<https://journal.nahra.id/index.php/mereunoe>

How to cite:

Miswar., & Quthni, Addar., (2025). Implementation Of Religious Moderation Values In The Islamic Religious Education Curriculum At Madrasah Aliyah Samudera Pasai Madani Aceh Besar. *Mereunöe: Education Journal*, 1(1), 37-47. <https://doi.org/XX.XXXX/ijie.v1i1.1420>

Published by:

Yayasan Nahdah Husnifra AlHurriya

---

## INTRODUCTION

The implementation of religious moderation values in the Islamic Religious Education (IRE) curriculum at Madrasah Aliyah is an important strategic step to build the character of students who are tolerant and respect differences. Religious moderation, a concept emphasizing balance and tolerance in religious practice, is highly relevant in the context of education in multicultural Indonesia. In this context, religious education serves not only to impart knowledge but also as a means to shape moderate attitudes and behaviors among students (Rochman, 2023).

The importance of religious moderation in education can be seen from various studies showing that moderation-based religious education can reduce the potential for extremism and intolerance among the younger generation. For example, Rochman suggests that challenges such as extremism and discrimination can be addressed through internalizing the values of moderation in education (Rochman, 2023). Furthermore, Purwanto et al. emphasize that internalizing the values of moderation through interactive and participatory learning methods can improve students' understanding of the importance of tolerance and harmony between religions (Purwanto et al., 2019).

In the context of Islamic Senior High Schools (Madrasah Aliyah), the implementation of religious moderation values can be achieved through curriculum development integrated with intracurricular, co-curricular, and extracurricular activities. Hakim points out that sound implementation management, from planning to evaluation, is crucial to ensuring that the values of moderation are well internalized among students (Hakim, 2022). This is also supported by Nafa et al., who emphasize that teachers have a key role in designing learning that prioritizes the values of religious moderation (Nafa et al., 2022).

Religious moderation-based learning models need to be developed to be more applicable and relevant to students' lives. Chrisantina revealed that religious moderation education often lacks in-depth value introduction, necessitating the development of more applicable models (Chrisantina, 2021). In this regard, she emphasized the importance of using appropriate media and methods to foster effective communication in religious moderation-based Islamic Religious Education (IRE) learning.

Challenges in implementing religious moderation values in Madrasah Aliyah also need to be identified and addressed. Mo'tasim noted that a lack of knowledge about religious moderation among educators can hinder an effective educational process (Mo'tasim, 2023). Therefore, training and professional development for Islamic Religious Education (IRE) teachers are essential to ensure they can effectively teach the values of moderation. Furthermore, the Ikhwan emphasized that Islamic religious education must be able to promote religious moderation as part of efforts to peacefully coexist in a diverse society (Ikhwan, 2023).

To achieve this goal, it is crucial to involve various parties in the process of implementing the values of religious moderation. Raikhan suggests that educational institutions, including Madrasah Aliyah (Islamic Senior High Schools), serve as laboratories for religious moderation. This can be achieved by involving students in activities that encourage interfaith dialogue and the development of religious literacy (Raikhan, 2023). Harmi added that good educational practices and methods should be promoted to serve as models for other educational institutions (Harmi, 2022).

Furthermore, it is important to evaluate the religious moderation program that has been

implemented. emphasized that sound evaluation will help identify successes and challenges in implementing religious moderation in educational institutions. This way, program improvements and development can be carried out continuously to achieve optimal results.

Thus, the implementation of the values of religious moderation in the Islamic Religious Education curriculum at Madrasah Aliyah requires a comprehensive and integrated approach. This includes the development of relevant curricula, training for educators, and ongoing evaluation. With these steps, it is hoped that students can grow into moderate, tolerant individuals who are ready to face the challenges of life in a diverse society.

## **LITERATURE REVIEW**

The implementation of religious moderation values in the Islamic Religious Education (IRE) curriculum has become a necessity in responding to the challenges of religious diversity in the global era, including in the Madrasah Aliyah environment. Religious moderation in the educational context is not only understood as an effort to prevent radicalism, but also as a foundation for building students' religious character that is balanced, just, and tolerant. Bahar emphasized that the internalization of religious moderation from an Islamic perspective in the world of education has a strong relevance to the development of student character, where these values play a role as a balance in understanding and practicing religious teachings without getting caught up in extreme understandings. This internalization serves as a philosophical foundation for the integration of religious moderation into all aspects of the curriculum, so that it is not merely additional material but becomes a value that animates the entire learning process. (Bahar, 2022).

The successful implementation of religious moderation values depends heavily on the teacher's strategic role as the spearhead in the classroom. A religious teacher serves not only as a transmitter of material but also as a role model who embodies the values of tolerance, justice, and balance in daily interactions. The role of religious teachers in instilling religious moderation is to act as facilitators who guide students to understand religious texts contextually, respect differences, and prioritize polite dialogue in addressing diversity. The teacher's ability to use appropriate learning approaches and methods, including utilizing media relevant to current developments, is a determining factor in the effectiveness of instilling these values. Chrisantina's research shows that the use of a multimedia-based religious moderation learning model has proven effective in improving students' understanding and moderate attitudes at the madrasah level, indicating that innovation in learning strategies can be a catalyst for the internalization of religious values. (Chrisantina, 2021)

Beyond classroom activities, curriculum implementation that addresses the value of moderation also needs to be strengthened through co-curricular and extracurricular activities that create practical spaces for students. Programs such as the seven-minute lecture (kultum) during Ramadan, as implemented at MAN 1 Lamongan, can serve as an effective medium for reinforcing the values of moderation. Afwadzi argued that the kultum program during Ramadan activities successfully served as a means to convey messages of tolerance, local wisdom, and balance in religion, so that the values of moderation were not only learned theoretically but also internalized through concrete religious practices. Therefore, a comprehensive approach that combines formal curriculum integration, qualified teacher capacity, the use of innovative learning media, and reinforcement through practical activities is an essential framework for realizing the effective and sustainable implementation of the value of religious moderation in Madrasah Aliyah (Afwadzi, 2024).

## **RESEARCH METHOD**

The approach to this research is to use qualitative methods. This research is included in the field research category. The type of qualitative method used is descriptive qualitative with a case study approach. The primary data source in this study is data obtained directly from the

field or research location, which is the primary data in this study is the Islamic Religious Education Teacher, Students and Curriculum Representative of Madrasah Aliayah Samudra Pasai Madani Aceh Besar.

Data source The secondary data in this study were obtained from other sources and not directly from the research subjects. These secondary data sources were used to complement and strengthen the information obtained through field observations and interviews. The secondary data sources used in this study were all parties involved in the implementation of religious moderation values in the Islamic religious education curriculum at Madrasah Aliayah Samudra Pasai Madani, Aceh Besar (Sugiyono, 2011).

In collecting data, the author used three methods: observation, interviews, and documentation. The data analysis process in this study was carried out continuously, from the initial data collection to draw preliminary conclusions until data saturation was reached. This process continued alongside triangulation. Once the required data was collected, it was necessary to analyze it. Data analysis techniques in research This This involves analyzing qualitative data interactively and continuously, from the beginning of data collection in the field until completion, thoroughness, and saturation. This is accomplished in three steps: data reduction, data presentation, and drawing conclusions.

The data validity test in this study was carried out using triangulation techniques. The steps in using the triangulation technique are: 1). Source Triangulation. Source triangulation is conducted by checking data obtained from several sources. Thus, the data obtained from several sources is described, categorized, and finally asked for agreement (member check) to reach a conclusion, 2). Technical triangulation is conducted by checking data from the same source using different techniques, 3). Time triangulation is related to time efficiency. Data collected using the interview technique in the morning when the informant is still fresh and has not many problems will provide valid data and therefore more credible (Creswell, 2021) .

## RESULTS

### **Islamic Religious Education Teachers' Methods in Implementing Religious Moderation Values in the Islamic Religious Education Curriculum at Samudera Pasai Madani Islamic Senior High School, Aceh Besar**

Islamic Religious Education (IRE) Teachers' Methods in Implementing the Values of Religious Moderation in the Islamic Religious Education Curriculum at Samudera Pasai Madani Islamic Senior High School in Aceh Besar revealed that Islamic Religious Education (IRE) teachers at the school employ a number of teaching methods to integrate the values of religious moderation into the learning process. These methods are used to instill an attitude of tolerance, balance, and openness to religion in students, in accordance with the goals of the moderate and inclusive Islamic religious education curriculum.

#### **Interfaith Discussion and Dialogue Methods**

Islamic Religious Education (IRE) teachers frequently conduct interactive discussions during the teaching and learning process, providing a space for students to engage in dialogue and exchange opinions on religious topics, including issues related to religious moderation. Through these discussions, students are encouraged to think critically and respect differing religious views. The teacher also emphasized the importance of understanding that differences are part of the richness of religion and social life.

#### **Use of Case Studies**

The case study method is used to examine real-life situations involving issues of tolerance and moderation in religious life. Islamic education teachers present examples from everyday life or Islamic history that demonstrate moderation, such as how the Prophet Muhammad resolved conflicts or interacted with people of other faiths. This helps students

understand the concept of religious moderation in a practical context.

### **Project Based Learning**

Islamic Religious Education teachers also implement project-based learning where students are asked to work on group projects related to the values of religious moderation. This project includes research, report writing, and presentations related to themes such as interfaith tolerance, the role of Muslims in maintaining harmony, or Islam's contribution to world peace. Through this method, students are encouraged to collaborate and understand the importance of moderation in religious life. To optimise the effectiveness of this programme, Islamic Religious Education teachers establish close synergy with student organisations, such as the Student Council (OSIS) and Islamic Spirituality (Rohis). This strategic collaboration has spawned a variety of concrete initiatives, ranging from interfaith seminars and dialogues featuring representatives from different religions, to social service activities involving the active participation of students from diverse backgrounds. Through this multi-channel approach, students not only understand the theory of religious moderation cognitively, but also experience and practice it directly within a pluralistic community, thus cultivating authentic attitudes of inclusivity and tolerance.

The internalisation of religious moderation values within the educational environment requires a comprehensive and multi-channel approach. These values are not only conveyed through formal curricular approaches in the classroom, but more crucially through practical reinforcement via a variety of specially designed extracurricular activities. The goal is to transform conceptual understanding into tangible attitudes and behaviours. The implementation of the noble values of religious moderation, such as upholding justice, maintaining balance, and promoting equality, is manifested in practical forms of activities. A concrete example is the organisation of interfaith discussion forums involving participants from various religious backgrounds, as well as inclusive Islamic study activities that are open to followers of other faiths. In such forums and studies, the emphasis is deliberately shifted away from discussions of specific rituals and doctrines, focusing instead on the exploration of universal values contained in every religion, such as love, honesty, peace, and respect for others. It is these universal values that can serve as a common platform or meeting point, fostering mutual understanding and building sustainable harmony within a diverse society.

Islamic Education (IRE) teachers play a key role in instilling the understanding of religious moderation through the integration of its noble values into the daily curriculum. This implementation is not only theoretical but also practical, manifested through the preparation of teaching materials rich in the values of tawazun (balance), tasamuh (tolerance), and ukhuwwah (brotherhood). To ensure the internalisation of these values, teachers employ an integrative and contextual learning approach. They actively relate religious doctrine to the concept of moderation and then present it within the context of students' real lives. Through this strategy, students do not merely memorise the material but are encouraged to understand, feel its relevance, and ultimately practice the values of moderation in their daily social interactions, whether at school, home, or in the community.

### **The Form of Islamic Religious Education Teachers' Implications in Implementing the Values of Religious Moderation in the Islamic Religious Education Curriculum at Samudera Pasai Madani Islamic Senior High School, Aceh Besar**

The implications of Islamic Religious Education (IRE) teachers' implementation of the values of religious moderation in the Islamic Religious Education Curriculum at the Samudera Pasai Madani Islamic Senior High School in Aceh Besar demonstrate that Islamic Religious Education (IRE) teachers at this school play a key role in integrating the values of religious moderation into learning. The implications of this implementation are evident in various aspects of learning activities aimed at developing students who are moderate in their religion, tolerant of differences, and able to apply balanced Islamic values in their daily lives.

In an effort to shape students' character to be moderate and wasathiyah, Islamic Religious Education (IRE) teachers at Madrasah Aliyah Samudera Pasai Madani systematically and contextually integrate the values of religious moderation into all learning materials. This integration is not only cognitive but also touches on the affective and psychomotor domains of students. The core values that become the focus, including the principles of balance (tawazun), tolerance (tasamuh), and unity (ukhuwwah), are transformed from abstract concepts into applicable behavioural guidelines. Operationally, when discussing the topic of Aqidah on destiny, the teacher not only delivers the doctrine but also encourages critical discussion on how to find balance (tawazun) between effort and reliance on God, thus avoiding extreme fatalism or rationalism that neglects the divine. Similarly, in learning Fiqh, emphasis is placed on the diversity of opinions (ikhtilaf) among scholars of different schools, which teaches the value of tolerance (tasamuh) and respect for differences. Through this approach, students do not merely memorise material, but are guided to understand that the essence of Islamic teachings is to create harmony and peace, both within the internal life of Muslims (ukhuwwah islamiyah) and in interactions with followers of other religions and beliefs (ukhuwwah wathaniyah). The process of internalising these values is expected to become a solid foundation for students to become agents of moderation within a pluralistic society.

The strategy of strengthening religious moderation finds its effective application through structured classroom discussions in Islamic Religious Education (IRE) subjects. IRE teachers not only act as material deliverers but actively encourage the creation of an interactive dialogue space where every student is given the opportunity and trust to express views, questions, and constructive criticism on various current issues related to religious moderation. This discursive process is designed not merely for knowledge transfer but to build social-emotional competence and higher-order thinking skills. Through the dynamics of discussion, students are directly trained to analyse issues from multiple perspectives, construct logical and courteous arguments, and most importantly, hone open-mindedness and empathy in responding to differing opinions, both those stemming from variations in religious interpretation and cultural backgrounds. Throughout this process, the teacher's role as a facilitator and navigator of values is key. The teacher does not allow discussions to drift aimlessly, but carefully guides them to ensure that all conclusions remain rooted in the principles of wasathiyah (moderate) Islam, which emphasise justice, balance (tawazun), tolerance (tasamuh), and values of mercy for all creation (rahmatan lil 'alamin). Thus, the Islamic Education class transforms into a living laboratory where the values of moderation are not only understood theoretically but internalised and practised in reality, equipping students with an inclusive mindset and resistance to radical ideologies.

The most profound implication of the integrated curriculum is observed in the active cultivation of religiously moderate attitudes (*wasatiyyah*) that permeate the students' daily activities within the madrasah. This phenomenon transcends the mere transmission of theoretical knowledge; it represents a successful process of value internalization, where the principles of moderation are woven into the very fabric of the school's social ecosystem. The role of the Islamic Religious Education (IRE) teachers is pivotal in this transition from theory to praxis. They function not only as instructors but also as living exemplars, consistently modeling moderate behavior in their daily interactions with students and colleagues.

This deliberate modeling creates a "living laboratory" for religious moderation. For instance, observed practices within the madrasah include:

1. **Constructive Conflict Resolution:** Students are systematically guided to resolve differences of opinion, whether on religious interpretation or mundane matters, through amicable dialogue (*hiwar*) and deliberation. The emphasis is shifted from winning an argument to understanding diverse perspectives and finding common ground.
2. **The Primacy of Dialogue:** The culture of the institution actively prioritizes dialogue over conflict. In situations of potential disagreement, structured forums for discussion

are encouraged, teaching students to articulate their views respectfully and listen empathetically to others, thereby reframing conflict as an opportunity for mutual learning.

3. Deliberate Cultivation of Tolerance: Tolerance (*tasamuh*) is not presented as a passive acceptance but as an active and engaged virtue. Students learn to interact respectfully and collaboratively with peers from both the same and different faith backgrounds. This is operationalized through interfaith collaboration projects and mixed-group academic assignments, fostering a practical understanding of pluralism.

In conclusion, the madrasah environment, under the guided facilitation of its teachers, effectively functions as an incubator for moderate character. This holistic approach which integrates doctrinal teaching, practical embodiment, and immersive social experience ensures that religious moderation is not simply a concept to be understood, but a set of competencies and dispositions to be lived. This successful model offers a valuable template for other educational institutions seeking to foster resilient and tolerant citizenship in a pluralistic society.

1. Moderation-Based Extracurricular Activities

Islamic Religious Education (IRE) teachers play an important role in internalising the value of religious moderation through their active contribution in designing and implementing extracurricular activities, one of which is an interfaith discussion forum involving students from various backgrounds to discuss religious and social issues. such activities not only serve as a laboratory for social practice, but also fundamentally strengthen students' understanding of the principles of peaceful coexistence in diversity and emphasize moderation as the main foundation for addressing all forms of difference.

2. Emphasis on Religious Morals and Ethics

Islamic Religious Education (IRE) teachers emphasise the development of religious morals and ethics that reflect the values of moderation. In every lesson, they emphasise that religion is not merely knowledge, but also the wise and tolerant application of teachings. This effort aims to shape students' character, not only through a deep understanding of Islamic teachings, but also by practising them in a moderate manner, in accordance with the context of a diverse society.

## DISCUSSION

In the context of implementing the values of religious moderation in the Islamic Religious Education (PAI) curriculum at Samudera Pasai Madrasah Aliyah, Aceh Besar, there are several approaches and methods that can be applied by PAI teachers. First, the importance of a deep understanding of religious moderation among Islamic Education (PAI) teachers is key. Teachers who possess a strong understanding of moderation can serve as role models for students, enabling them to deliver educational material in a moderate and inclusive manner (Selvia et al., 2022) . This aligns with research showing that teachers must master universal values and appropriate teaching strategies to prevent misunderstandings in religious practices (Ikhwan, 2023) .

Furthermore, developing an Islamic Religious Education (PAI) curriculum that integrates the values of religious moderation is crucial. Research shows that the curriculum should be designed to build tolerance among students from diverse backgrounds, promote interfaith dialogue, and instill an open attitude toward differences (Bahar, 2022) . In this regard, diverse learning methods, such as problem-based and project-based learning, can be used to internalize the values of moderation in a more practical and applicable context (Musyrifin et al., 2022) . Furthermore, strengthening the values of religious moderation can also be done through extracurricular activities, such as religious lectures during the month of Ramadan, which can be an effective means of spreading moderate ideology in educational environments (Afawadzi,

2024).

It is also important to engage students in an active and participatory learning process. Learning methods that involve discussion, collaboration, and reflection can help students better understand and internalize the values of religious moderation (Harmi, 2022). Research shows that students who engage in activities that promote religious moderation tend to have more tolerant and accommodating attitudes toward cultural and religious differences (Mujizatullah, 2020). Therefore, Islamic Religious Education teachers at Madrasah Aliyah Samudera Pasai Madani must design learning activities that focus not only on cognitive aspects but also on developing students' character and social attitudes.

Overall, the implementation of religious moderation values in the Islamic Religious Education (PAI) curriculum at Samudera Pasai Madani Islamic Senior High School, Aceh Besar, requires a holistic and integrated approach. By utilizing various innovative learning methods and actively involving students, it is hoped that an educational environment will be created that supports the development of moderate attitudes among students, enabling them to become agents of positive change in society (Suprapto, 2020).

In the context of Islamic religious education at the Samudera Pasai Madani Aceh Besar Islamic Senior High School, the implications of Islamic Religious Education (PAI) teachers in implementing the values of religious moderation are very important. Religious moderation is not only a desirable concept but must also be integrated into the curriculum and daily practices in schools. Research shows that developing an Islamic Education curriculum that prioritizes religious moderation can help students understand and internalize the values of tolerance, interfaith dialogue, and rejection of hate speech (Fahmi, 2020).

One approach that Islamic Religious Education teachers can implement is a learning model based on religious moderation. For example, the ISRA (Islam Rahmatan Lil-Alamin) learning model, which emphasizes collaboration and material reinforcement, can create a comfortable and inclusive learning environment for students (Ramdani, 2023). Furthermore, teachers need to collaborate with various parties, including the Interfaith Harmony Forum (FKUB), to strengthen the implementation of moderation values in extracurricular activities and school programs (Rofik & Misbah, 2021).

In practice, Islamic Religious Education teachers are expected to be role models in instilling the values of religious moderation in students. This includes teaching that emphasizes mutual respect, tolerance, and openness to differences (Ar, 2020). Research shows that good religious education can shape students' moderate character and commitment to national values and pluralism (Najmi, 2023). Therefore, it is important for teachers to develop teaching strategies that focus not only on cognitive aspects but also on developing students' attitudes and behaviors in everyday life (Saputra et al., 2021).

Furthermore, internalization of religious moderation values can be achieved through a hidden curriculum, where these values are taught indirectly through social interactions and the learning environment in madrasas (Bahar, 2022). Thus, Islamic Religious Education teachers play a very strategic role in creating a learning environment that supports religious moderation and equips students with the social skills necessary for living in a diverse society (Nabhani et al., 2023).

Overall, the implications for Islamic Religious Education teachers in implementing the values of religious moderation in the Islamic religious education curriculum at the Samudera Pasai Madani Islamic Senior High School in Aceh Besar include developing an inclusive curriculum, implementing collaborative learning models, and strengthening student character through education based on the values of moderation. This is expected to create a generation that not only understands religious teachings deeply but is also able to interact effectively in a pluralistic society.

## CONCLUSION

Based on an analysis of the research, one profound finding that is worth reflecting on is that real success in shaping students' moderate character is determined more by the power of living models and the ecosystem of informal social interaction at school than by the sophistication of methods or the completeness of the written curriculum. Authentic religious moderation is most effectively 'captured' by students through observing how teachers respond to differences, resolve conflicts wisely, and build inclusive dialogue in their daily lives—a 'hidden curriculum' that is often more influential than formal teaching. This finding is both a critical reflection and an important warning: investment in education for moderation must shift its focus from merely compiling teaching materials to shaping the school environment as a community of practice that brings the values of tawazun, tasamuh, and ukhuwah to life in every interaction. Without a supportive ecosystem, even the most sophisticated learning methods risk producing only cognitive understanding, rather than the internalisation of deep-rooted and sustainable values.

The results of this study make an important contribution to the development of Islamic Religious Education and the study of religious moderation in formal education. Conceptually, this research enriches the integrative approach that combines explicit curriculum with hidden curriculum such as teacher role models, classroom dynamics, and the school ecosystem as a model for internalising the values of moderation. The resulting 'living laboratory' approach offers a practical framework that can be adapted by other educational institutions. At the operational level, this research concretises abstract concepts such as wasathiyyah, tawazun, and tasamuh into measurable variables in learning, such as critical discussions and collaborative projects. Theoretically, these findings support social constructivism theory in the context of Islamic Religious Education, which emphasises that moderate attitudes are built through social interaction and reflection. Furthermore, this study raises new questions for further research, such as the challenges of sustaining moderation values outside of school, the ethical dilemma of teachers as value mediators, the role of digital media, and neuroscience approaches to measuring value internalisation. Thus, this study serves as an academic catalyst that deepens the discussion on inclusive religious education and opens up more critical research horizons in the future.

Based on the previous description, there are several limitations in this study that require further study for a more comprehensive understanding. Methodologically, this descriptive-qualitative study focusing on a single locus cannot be generalised to the broader socio-cultural contexts of Aceh. A mixed-methods approach and comparative studies in various types of madrasahs are needed to measure the effectiveness of learning methods quantitatively and qualitatively. From a conceptual perspective, this study has not thoroughly analysed the causal relationship between teaching practices and long-term changes in student attitudes, nor has it integrated key external variables such as the influence of family environment, social media, and community dynamics. In terms of focus, limitations also lie in the absence of standardised instruments to measure the internalisation of moderation values in the affective and behavioural dimensions, as well as the lack of a longitudinal perspective to observe the sustainability of the programme's impact. Therefore, future research is recommended to expand the sample size, develop a more integrative analytical framework with moderation variables, and involve multiple perspectives from all stakeholders to produce more contextual, measurable, and sustainable policy recommendations.

## REFERENCES

- Afwadzi, B. (2024). Penguatan Nilai-Nilai Moderasi Beragama Melalui Program Kultum Dalam Kegiatan Bulan Ramadhan di MAN 1 Lamongan. *Bima Abdi Jurnal Pengabdian Masyarakat*, 4(2), 9–18. <https://doi.org/10.53299/bajpm.v4i2.401>
- Ar, S. (2020). Peran Guru Agama Dalam Menanamkan Moderasi Beragama. *Al-Irfan Journal of Arabic Literature and Islamic Studies*, 3(1), 37–51. <https://doi.org/10.36835/al-irfan.v3i1.3715>
- Bahar, M. (2022). Internalisasi Moderasi Beragama Perspektif Islam Dalam Dunia Pendidikan: Sebuah Analisis Relevansi Pendidikan Dengan Pembangunan Karakter Beragama Peserta Didik. *Ijd-Demos*, 4(2). <https://doi.org/10.37950/ijd.v4i2.279>
- Chrisantina, V. (2021). Efektivitas Model Pembelajaran Moderasi Beragama Berbasis Multimedia Pada Peserta Didik Madrasah Ibtidaiyah. *Jurnal Edutrained Jurnal Pendidikan Dan Pelatihan*, 5(2), 79–92. <https://doi.org/10.37730/edutrained.v5i2.155>
- Creswell, J. W. (2021). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage Publications.
- Fahmi, I. (2020). Rekonstruksi Pemikiran Hidden Curriculum Untuk Menginternalisasikan Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI. *Educreative Jurnal Pendidikan Kreativitas Anak*, 5(3), 390–402. <https://doi.org/10.37530/edu.v5i3.125>
- Hakim, T. (2022). Implementasi Nilai-Nilai Pendidikan Agama Islam Dalam Membina Moderasi Kehidupan Beragama. *Edukasiana Jurnal Inovasi Pendidikan*, 1(4), 192–200. <https://doi.org/10.56916/ejip.v1i4.188>
- Harmi, H. (2022). Analisis Kesiapan Program Moderasi Beragama Di Lingkungan Sekolah/Madrasah. *JPGI (Jurnal Penelitian Guru Indonesia)*, 7(1), 89. <https://doi.org/10.29210/021748jpgi0005>
- Ikhwan, M. (2023). Peran Pendidikan Agama Islam Dalam Memperkuat Moderasi Beragama Di Indonesia. *Realita Jurnal Penelitian Dan Kebudayaan Islam*, 21(1), 1–15. <https://doi.org/10.30762/realita.v21i1.148>
- Mo'tasim, M. (2023). Moderasi Beragama Sebagai Materi Bimbingan Dan Konseling Dalam Proses Pendidikan Agama Islam. *Jurnal Konseling Pendidikan Islam*, 4(2), 363–368. <https://doi.org/10.32806/jkpi.v4i2.16>
- Mujizatullah, M. (2020). Pendidikan Moderasi Beragama Peserta Didik Madrasah Aliyah Muhammadiyah Isimu Kabupaten Gorontalo. *Educandum*, 6(1), 48–61. <https://doi.org/10.31969/educandum.v6i1.325>
- Musyrifin, I., Fawwaz, M., Maesaroh, I., & Jubba, H. (2022). Upaya Perwujudan Moderasi Beragama Di Kalangan Siswa Melalui Buku Teks. *Al-Mutharrahah Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 19(2), 315–332. <https://doi.org/10.46781/al-mutharrahah.v19i2.545>
- Nabhani, I., Ainissyifa, H., Nasrullah, Y., & Fatonah, N. (2023). Implementation Of Religious Moderation Values In East Priangan Higher Education. *Hanifiya Jurnal Studi Agama-Agama*, 6(1), 51–64. <https://doi.org/10.15575/hanifiya.v6i1.24700>
- Nafa, Y., Sutomo, M., & Mashudi, M. (2022). Wawasan Moderasi Beragama Dalam Pengembangan Desain Pembelajaran Pendidikan Agama Islam. *Edupedia Jurnal Studi Pendidikan Dan Pedagogi Islam*, 7(1), 69–82. <https://doi.org/https://doi.org/10.35316/edupedia.v7i1.1942>
- Najmi, H. (2023). Pendidikan Moderasi Beragama Dan Implikasinya Terhadap Sikap Sosial Peserta Didik. *Al-Muttaqin*, 9(1), 17–25. <https://doi.org/10.37567/al-muttaqin.v9i1.2067>
- Purwanto, Y., Qowaid, Q., Ma'rifataini, L., & Fauzi, R. (2019). Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum. *Edukasi Jurnal Penelitian Pendidikan Agama Dan Keagamaan*. <https://doi.org/10.32729/edukasi.v17i2.605>
- Raikhan. (2023). Penguatan moderasi beragama: revitalisasi guru dalam pembelajaran pendidikan agama islam di madrasah. *Jurnal Pembelajaran Pemberdayaan Masyarakat*

- (*Jp2m*), 3(4), 629–643. <https://doi.org/10.33474/jp2m.v4i3.20917>
- Ramdani, M. (2023). Strategi guru PAI dalam membina moderasi beragama siswa. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 6(7), 4827–4833. <https://doi.org/10.54371/jiip.v6i7.2353>
- Rochman, A. (2023). Problematika Dan Solusi Dalam Moderasi Beragama. *Rayah Al-Islam*, 7(3), 1382–1391. <https://doi.org/10.37274/rais.v7i3.845>
- Rofik, M., & Misbah, M. (2021). Implementasi Program Moderasi Beragama Yang Dicanangkan Oleh Kementerian Agama Kabupaten Banyumas Di Lingkungan Sekolah. *Lectura Jurnal Pendidikan*, 12(2), 230–245. <https://doi.org/10.31849/lectura.v12i2.7611>
- Saputra, M. N. A., Mubin, M. N., Abrori, A., & Handayani, R. (2021). Deradikalisasi paham radikal di indonesia: penguatan kurikulum pendidikan islam berbasis moderasi. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6(2), 282–296. [https://doi.org/10.25299/al-thariqah.2021.vol6\(2\).6109](https://doi.org/10.25299/al-thariqah.2021.vol6(2).6109)
- Selvia, S., Rahmat, M., & Anwar, S. (2022). Tingkat Pemahaman Moderasi Beragama Mahasiswa Di Perguruan Tinggi Umum Dan Perguruan Tinggi Keagamaan Islam negeri. *Intizar*, 28(1), 1–9. <https://doi.org/10.19109/intizar.v28i1.11667>
- Sugiyono. (2011). *Metode Penelitian Kuantitatif, Kualitatif dan R\&D*. Afabeta.
- Suprapto, S. (2020). Integrasi moderasi beragama dalam pengembangan kurikulum pendidikan agama islam. *Edukasi Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 18(3), 355–368. <https://doi.org/10.32729/edukasi.v18i3.750>

---

**Copyright Holder :**

© Miswar & Addar Quthni (2025).

**First Publication Right :**

© Mereunöe: Education Journal

**This article is under:**

